

Dvarim

Deuteronomy 1:1-3:22

Blessing for Talit:

ברוך אתה יה אֱלֹהֵינוּ עַן הַמִּים אֲשֶׁר קָדְשָׁנוּ בְמִצְוֹתֶיהָ וַצְוֹנוּ לְהַתְעַטֵּף בְצִיצִית

Brukheh Ateh Yah Eloheynu Eyn HeChayim asher kid'shenu b'mitzvoteyheh v'tzivenu
lehitatef bezizit

Blessing for studying Torah:

ברוך אתה יה אֱלֹהֵינוּ עַן הַמִּים אֲשֶׁר קָדְשָׁנוּ בְמִצְוֹתֶיהָ וַצְוֹנוּ לְעֹסֵק בְדִבְרֵי-תּוֹרָה

Brukheh Ateh Yah Eloheynu Eyn HeChayim asher kid'shenu b'mitzvoteyheh v'tzivenu laasok bedivrei
Torah

Deuteronomy 1:1 – 1:18

אֱלֹהֵינוּ פְּדָבָרִים אֲשֶׁר דָּבָר מֹשֶׁה אֱלֹהִים-יִשְׂרָאֵל בְּעֵבֶר הַיַּרְדֵּן בַּמִּדְבָּר בְּעֵרֶב מִלְּסָעָה סָמֵךְ בְּיַד-פָּאָרָן וּבְיַד-תָּפָל וּלְבָנָה וּמִצְרָיָם וְדַי זָהָב:

1. These are the words that Moses addressed to all Israel on the other side of the Jordan.— Through the wilderness, in the Arabah near Suph, between Paran and Tophel, Laban, Hazeroth, and Di-zahab,

אַחֲד עָשָׂר יוֹם מֵחֶרְבָּן דָּבָר הַר-שֵׂעִיר עַד קָדְשׁ בָּרְנָעָה:

2. it is eleven days from Horeb to Kadesh-barnea by the Mount Seir route.—

וַיְהִי בָּאַרְבָּעִים שָׁנָה בַּעֲשִׂתְיִ-עָשָׂר חֲדַשׁ בָּאַחֲד לְחֲדַשׁ דָּבָר מֹשֶׁה אֱלֹהִים-יִשְׂרָאֵל כָּל אֲשֶׁר צִוָּה יְהוָה אֹתוֹ אֱלֹהֵים:

3. It was in the fortieth year, on the first day of the eleventh month, that Moses addressed the Israelites in accordance with the instructions that Yah had given him for them,

אַחֲרֵי הַכְּתָמָה אָتָה סִיחָן מִלְּהָה הָאָמָרָה אֲשֶׁר יוֹשֵׁב בְּחַשְׁבּוֹן וְאֵת עֹג מִלְּהָה הַבְּשָׁן אֲשֶׁר-יוֹשֵׁב בְּעַשְׁתָּרָת בְּאַדְרָעִי:

4. after he had defeated Sihon king of the Amorites, who dwelt in Heshbon, and King Og of

Bashan, who dwelt at Ashtaroth [and] Edrei.

בְּעֵבֶר הַיַּרְדֵּן בְּאָרֶץ מוֹאָב הַוֹּאֵיל מֵשָׁה בָּאָרֶץ הַתּוֹרָה הַזֹּאת לִאמּוֹר:

5. On the other side of the Jordan, in the land of Moab, Moses undertook to expound this Teaching. He said:

יְהֹוָה אֱלֹהֵינוּ דִּבֶּר אֱלֹינוּ בְּחֶרֶב לִאמּוֹר רַב־לָכֶם שָׁבֵת בְּהַר הַזֶּה:

6. Yah our God spoke to us at Horeb, saying: You have stayed long enough at this mountain.

פְּתַתְּנוּ וּסְעוּ לְכֶם וּבָאוּ הַר הַאָמָרִי אֶל־כָּל־שְׁכִינִיו בְּעֶרֶבֶת בְּהַר וּבְשִׁפְלָה וּבְנֶגֶב וּבְחֹזֶף הַיּוֹם אָרֶץ הַכָּנָעָנִי וְהַלְּבָנִי עַד־
הַנָּהָר הַגָּדָל נֶהָרָה־פְּרָתָה:

7. Start out and make your way to the hill country of the Amorites and to all their neighbors in the Arabah, the hill country, the Shephelah, the Negeb, the seacoast, the land of the Canaanites, and the Lebanon, as far as the Great River, the river Euphrates.

רָאָה נָתַתִּי לְפָנֵיכֶם אֶת־הָאָרֶץ בָּאוּ וּרְשֻׁוּ אֶת־הָאָרֶץ אֲשֶׁר נִשְׁבַּעْ הוּא לְאָבֹתֵיכֶם לְאָבָרְכֶם לִיְצָחָק וּלְיַעֲקֹב לִתְתַּתְּ
לָהֶם וּלְרָעָם אֶחָדִים:

8. See, I place the land at your disposal. Go, take possession of the land that Yah swore to your fathers, Abraham, Isaac, and Jacob, to assign to them and to their heirs after them.

וַיֹּאמֶר אֶלְכֶם בָּעֵת הַהִיא לִאמּוֹר לְאַ-וְיכַל לְבָדֵי שְׁאַת אֶתְכֶם:

9. Thereupon I said to you, "I cannot bear the burden of you by myself.

יְהֹוָה אֱלֹהֵיכֶם הַרְבָּה אֶתְכֶם וּהַנֶּכֶם הַיּוֹם כְּכֹבֶד הַשָּׁמַיִם לְרַבָּ:

10. Yah your God has multiplied you until you are today as numerous as the stars in the sky.

יְהֹוָה אֱלֹהֵינוּ אֶבְזַתְכֶם וּסְפַר עַלְכֶם כַּכְם אֶלְף פָּעָמִים וַיְבָרֶךְ אֶתְכֶם כַּאֲשֶׁר דִּבֶּר לְכֶם:

11. May Yah, the God of your fathers, increase your numbers a thousandfold, and bless you as He promised you.—

אֵיכָה אֲשֶׁר לְבָדֵי טְרַחֲכֶם וּמְשַׁאֲכֶם וּרְיבָכֶם:

12. How can I bear unaided the trouble of you, and the burden, and the bickering!

הבו: לך אֲנָשִׁים חִכְמִים וְבָנִים וַיַּעֲשֵׂם לְשָׁבְטֵיכֶם וְאֲשִׁים בְּרָאשֵיכֶם:

13. Pick from each of your tribes men who are wise, discerning, and experienced, and I will appoint them as your heads."

וַיַּעֲשֵׂנוּ אֶתְכֶם טוֹבַה הַזֶּבֶר אֲשֶׁר־דִּבֶּרְתָּ לְעַשֹּׂת:

14. You answered me and said, "What you propose to do is good."

וְאַתָּה אָתָּה־רַאשֵּׁי שָׁבְטֵיכֶם אֲנָשִׁים חִכְמִים וַיַּעֲשֵׂם אֹתָם רָאשִׁים עַלְכֶם שְׁרֵי אֲלֹפִים וְשְׁרֵי מִאות וְשְׁרֵי חִמְשִׁים וְשְׁרֵי עֶשֶׂרֶת וְשְׁתִּירִים לְשָׁבְטֵיכֶם:

15. So I took your tribal leaders, wise and experienced men, and appointed them heads over you: chiefs of thousands, chiefs of hundreds, chiefs of fifties, and chiefs of tens, and officials for your tribes.

אָצַחָה אֶת־שְׁפָטֵיכֶם בְּעֵת הַהּוּא לְאָמֵר שָׁמַע בֵּין־אֲחֵיכֶם וְשְׁפָטָתֶם צְדָקָה בֵּין־אֲנָשִׁים וּבֵין־אֲחֵיכֶם וְבֵין גָּרוֹן:

16. I charged your magistrates at that time as follows, "Hear out your fellow men, and decide justly between any man and a fellow Israelite or a stranger.

לֹא־תִּתְכַּרְבֵּר פָּנֶים בְּמִשְׁפָט כַּקְלָן כַּדָּל תִּשְׁמַעַן לֹא תִּגְזַּר מִפְנֵי־אֹוֹשׁ כִּי הַמִּשְׁפָט לְאֱלֹהִים הוּא וְפָדָר אֲשֶׁר יַקְשֵׁה מִלְּכָם תִּקְרַבְנָה אֶלְיָה וְשְׁמַעְתָּיו:

17. You shall not be partial in judgment: hear out low and high alike. Fear no man, for judgment is God's. And any matter that is too difficult for you, you shall bring to me and I will hear it."

אָצַחָה אֶתְכֶם בְּעֵת הַהּוּא אֶת כָּל־הַדְּבָרִים אֲשֶׁר־תִּعְשֶׂה:

18. Thus I instructed you, at that time, about the various things that you should do.

חברותא Hevruta

אֱלֹה הַדְּבָרִים אֲשֶׁר־דִּבֶּר מֹשֶׁה אֶל־כָּל־יִשְׂרָאֵל בְּעֵבֶר הַיַּרְדֵּן בְּמִקְדָּשָׁר בְּעַרְבָּה מָול סֶמֶךְ בֵּין־פָּאָרָן וּבֵין־תְּגַפֵּל verse 1: Ele hadvarim asher diber Moshe el kol yisrael be'ever Hayaden bamidbar, ba'arava, mul suf ben pa'aran iven tufer velavan vehazerut vedi zahav] These are the words

that Moses addressed to all Israel on the other side of the Jordan.—Through the wilderness, in the Arabah near Suph, between Paran and Tophel, Laban, Hazeroth, and Di-zahab,

verse 5: בְּעֵבֶר הַיַּרְדֵּן בְּאָרֶץ מוֹאָב הָוָאֵל מֹשֶׁה בָּאֵר אֶת-הַתּוֹרָה הַזֹּאת לְאָמָר: [be'ever hayaden, be'eretz mo'av hoil moshe ba'er et hatora hazot le'emor] On the other side of the Jordan, in the land of Moab, Moses undertook to expound this Teaching. He said:

The book of Deuteronomy is called in Hebrew Dvarim. Davar means a thing. Dibur, from the same root, means speech. Dvar means something said. The first verse in the book starts with: אלה הדברים אשר דבר משה אל כל-ישראל [Ele hadvarim asher diber Moshe el kol yisrael.] It is translated here as: "These are the words that Moses addressed to all Israel." In Hebrew, what was translated as "words" is Dvarim and what is translated as "addressed" is "diber" which comes from the same root and has also the meaning of spoke.

1. We are reading this portion on the 9th of Av. A time where we are in mourning as a community. A time when traditionally people fast and are conscious of grief and lost. This is the time that we start reading the book of Bamidbar, the book of Mose's words to the people of Israel in the 36 days before his passing. Please take a few silent minutes with this. What comes up? How does it relate to what we just read?
2. just before Chizkuni begins his commentary on the first verse, he says:

" אלה הדברים [ele hadvarim] "these are the words, etc." wherever a paragraph is introduced with the word: אלה [ele], it is not to be considered as continuation of what preceded it. Up to now we read about commandments involving ritual and social legislation, whereas from here on in we are reading words of ... "

I am leaving Chizhuni words open so we can consider in our Hevruta, what are the words that we are reading of? Having read the first few verses together, and with the full humility of just the first touch, what is your impression? What is the tone of the verses that we just read? What is Moses doing with these verses and in a sense throughout the book of Dvarim?

3. Please see Abarbanel
4. Please re-read verse 1. The translation of the verse says "through the wilderness" but in Hebrew the word is "bamidbar" "in the wilderness." Please see Rashi-- what is bothering him in this verse that he is trying to resolve?
5. Please see Or Hahayim commentary on Exodus 33:3:2. How does it potentially change the meaning of this verse?

Commentaries:

Abarbanel (Portugal 1437–1508)

These are the words. Moshe Rabbeinu's intention with these words was not to reproach or to give new mitzvot. Rather to explain those mitzvot which required explanation. In this book of the Chumash there are no mitzvot that were not alluded to already. Moshe retold stories of the ancestors so that there would be no doubt. It was not in order to reproach them through this, for that would be a pointless activity. All of it was from the mouth of Hashem.

Rashi (France, 1040-1105)

במדבר [bamidbar] IN THE WILDERNESS — They, however, were not then in the wilderness, but in the plains of Moab (cf. Numbers 36:13 and further on verse 5): What, therefore, is the meaning of במדבר [bamidbar, in the wilderness]? It does not mean "in the wilderness", but the meaning is: he reproved them on account of that wherein they had provoked Him to anger in the wilderness — that they said, (Exodus 16:3) "Would that we had died [by the hand of the Lord]" (cf. Sifrei Devarim 1:11).

Or Hahayim (Morocco 1696 – Jerusalem , in1743)

Exodus 33:3:2: According to the Kabbalists the desert is the home of Samael who succeeded on several occasions to overpower and kill Jews who lacked G'd's protection due to their share in the sin. The Zohar volume 2 page 157 expands on that theme when commenting on the words המדבר הגדול והנורא [hamidbar hagadol vehanura-- the big and awe inspiring desert] in Deut. 1,17. It uses that verse as proof of how dangerous it is to be בדרך [baderech], "on the way."